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LAMBETH PALACE AND ITS HISTORICAL ASSOCIATIONS. IV.

INTERIOR OF THE CHAPEL.

We now proceed with our notice of Lambeth Palace, which we shall conclude in the present article.

The Chapel is a very beautiful structure, and worthy of the sacred office of the possessor of the palace. It adjoins the cloisters, of which it forms the northern side, and is bounded to the west by the Lollard's tower, to the south by the gardens, and to the east by the long gallery and other parts of the palace.

The chapel bears evidence of very high antiquity. It consists of a body, measuring seventy-two feet in length, twenty-five in breadth, and thirty in height, but divided into two, an inner and outer chapel, by an elegant carved screen. On each side are three lancet-shaped windows, which bear a near resemblance to those in the choir of the Temple church, and a larger one at the east and west ends. The western window is divided into five lights, the others into three. In the midst of the former, which is partly walled up, is a beautiful little Gothic shrine or niche, supported by an angel holding a shield of arms. The chapel has a flat pannelled ceiling, painted in compartments; and the pavement is composed of squares of black and white marble laid in a chequered form.

The ornamented ceiling at present seen in the chapel, is not the original one, but was the work of Archbishop Laud, whose arms are painted over the communion-table in eight different compartments. The same arms are also placed in the ante-chapel, above the west door, as are likewise those of Archbishop Juxon, which shows that both those archbishops repaired and beautified the chapel. Archbishop

Laud thus speaks of this building in his time:—"The chapel is divided into an inner and outer chapel; and the screen or partition of the chapel which makes it two was just in the place where it now stands, from the very building of the chapel." But before his time it "lay nastily, but he greatly repaired and beautified it."

This chapel having been almost entirely despoiled and desecrated during the period that Lambeth Palace was in the possession of Colonel Scott, during the civil wars, the present elegant wainscotting and fittings-up were in all probability owing to the munificence of Archbishop Juxon, the first holder of the see after the Restoration. The interior fittings consist of a handsome range of pews or stalls on each side, for the officers of the archbishop's household, with seats beneath for the inferior domestics. Other parts of the interior fittings are, the screen, which divides the building into two chapels, the altar-piece, a gallery under the western window, with a kind of reading-desk in front of it, but probably originally intended for an organ loft.

There is a profusion of elegant carving about these fittings; particularly in the screen, and in the archbishop's seat or stall, which adjoins one side of the screen.

The altar-piece is of the Corinthian order, painted of a kind of stone colour, and gilt. The floor, which is raised a step higher for the communion-table, is railed in and neatly carpeted, and has the words "SURSUM CORDA*" above the table. On the southern side of the chapel is a plain moveable pulpit, and immediately opposite, over the vestry-room, is a pew or box, lined with crimson curtains, &c., in which the private family of the archbishop sit during divine service.

It has been supposed that the elegance of its present appearance is different from the greater splendour and magnificence which used to distinguish ecclesiastical buildings at the time when the English church was Roman Catholic. Cardinal Pole added much to the embellishments of the chapel, but they were removed again by the next primate Archbishop Cranmer.

There was an organ in the chapel in the time of Cranmer, who bequeathed it to his successors; as did likewise Archbishop Laud, by the following clause in his will:—

Item, I give to my successor (if the present troubles in the state leave me any) my organ in the chapel at Lambeth, provided that he leave it to the see for ever. Likewise I give him my barge and the furniture to it. But in case the archbishopric be dissolved, as it is threatened, then I will that my executor add the organ, the barge, and such things as are mine, to my estate, that is, *if they escape plundering*.

The troubled tone of this clause was occasioned by the unsettled state of all our national institutions during the civil war.

It has been considered somewhat remarkable that there has been no organ in the chapel in modern times, since there was one in earlier periods.

The most beautiful object in this chapel, before the civil war, was the splendid specimen of stained glass contained in the windows which were put up by Archbishop Morton. The subject represented on this glass was the history of man, from the Creation to the Day of Judgment, three lights in a window. The two side-lights contained the types in the Old Testament, and the middle light the anti-type and verity of the New Testament. The outer chapel had two windows, on which were represented the Day of Judgment. Archbishop Laud, when he came to Lambeth first, found these windows "shameful to look on, all diversely patched, like a poor beggar's coat," to use his own words; and he repaired them. This laudable endeavour of the archbishop, which, if it had occurred in our own times, would have been deemed a mark of liberality and good taste, was in his own attributed to him as a crime, as if he wished to revive Catholic custom and structures; but this he was able distinctly to disprove.

* "Set thy heart on things above."

There is no account of any interments having taken place in the chapel, except that of Archbishop Parker, who died in 1575, and desired to be buried here. Accordingly, at his death, his bowels were put into an urn, (or *pitcher*, as one writer calls it,) and deposited in the chapel in the parish church at Lambeth; while his body was interred in the chapel of the palace, against the communion-table on the south side, under a monument of his own erecting.

The plate kept in the chapel is, a plate or dish, two flagons, a chalice or cup, (on the cover of which is a lamb, holding a banner with a cross,) and two candlesticks. These articles of plate generally passed from one archbishop to another, especially since the time of Sheldon, who gave it by will to his successors to hold in it a life interest. The common prayer-books being old and worn out, Archbishop Hering bought several new ones in quarto, handsomely bound and gilt, and covered the great chair near the communion-table with silk, which has since been exchanged for velvet.

We must now quit the chapel, and conduct the reader to the *Lollard's Tower*; but before doing so, it may be as well to explain briefly who the Lollards were.

One of the most eminent promoters of the Reformation which ultimately changed the national religion in England, was John Wickliff, who was born in Yorkshire in 1324. After Wickliff had completed his studies, become master of Baliol College Oxford, and warden of Canterbury, he began to promulgate views and opinions hostile to the Roman Catholic faith (which was at that time the national religion of England),—or rather, hostile to the supremacy of the Pope. The Pope sent a bull or mandate to England, ordering the Archbishop of Canterbury and the Bishop of London to assist the king and government to put down the opinions which Wickliff was promulgating. Some of the nobles were for and others against Wickliff, and long debates and contests ensued. The death of the Pope annulled the order which had been received from him; and the disputes between his successors, Urban the Sixth, and Clement the Seventh, gave Wickliff a new handle for exposing the proceedings of the papal power. After this he was obliged to make a confession of his errors before Archbishop Courtney and other bishops, and then remained tolerably quiet until death.

But his doctrines did not die with him. Payne, one of his disciples, carried his system of religious opinions into Bohemia, where it flourished in spite of persecution, and awakened the zeal of John Huss, who though he did not adopt all the doctrines of Wickliff, agreed with many of them. From England and from Bohemia the Reformers, or those who differed from the papal doctrines, spread through various countries, and were known by different names. Among them were the *Lollards*, which is considered to be nearly an equivalent term to *Wickliffites*. As to the origin of the word, opinions differ; some referring it to a leader named Lollard, and others deriving it from the German verb "lullen," to sing in a low tone,—a custom with the early reformers.

Be this as it may, the Lollards met with the fiercest

opposition in England from the dignitaries of the church. Henry the Fourth enacted a severe law against them, which condemned to be burnt, all who, being convicted before the bishop of the diocese, or falling into heresy, or adopting Wickliff's opinions, should either refuse to abjure their imputed errors, or relapse into them after previous abjuration. Upon a certificate of obstinate or relapsed heresy, furnished by the diocesan, the sheriff or other local magistrate was commanded to commit the offender to the flames. Archbishop Arundell was one of the fiercest persecutors of the Lollards, among whom one of the early victims was Sir John Oldcastle, Lord Cobham. Another holder of the same see, Archbishop Chichely, the successor of Arundell, built, in the year 1434, a strong tower in Lambeth Palace, for the imprisonment of the Lollards. —This then is the origin of the *Lollard's tower*.

The prison-room in this tower where the unhappy victims are supposed to have been confined, is reached by a small spiral stone staircase, the steps of which are much decayed. It is entered by a little pointed stone doorway, barely sufficient for one person to pass at a time, the doorway having an inner and outer door of great strength, made of oak, and thickly studded with iron. The first thing that arrests the attention on entering, is the large iron rings fastened to the wainscot which lines the wall. There are eight of these rings still firmly fixed, at about breast high; viz., three on the south side, four on the west side, and one at the north side. To these rings the prisoners were doubtless chained. The wainscot, the ceiling, and every part of this chamber, is entirely lined with oak nearly an inch and a half in thickness. It has two very small windows, narrowing outwards, one to the west, the other to the north. A small chimney is on the north part, and upon the sides are various scratches, half sentences, initials, crucifixes, and other rudely carved symbols, cut by the poor prisoners who have been confined there.

There was another room for prisoners adjoining the porter's lodge in the gate-house. The room contains three strong iron rings fastened into the wall, and which have evidently remained there from its first erection. It is guarded by a double door: the windows are high and narrow, and the walls are lined with stone, and are of a prodigious thickness. An additional proof of the purpose to which this room was anciently appropriated is to be found in the circumstance that there are inscriptions cut in the wall, similar to those in the Lollard's tower.

There is a room in the Lollard's tower called the *post room*, from a large post or pillar in the middle of it which supports the roof. It forms a kind of western entrance to the chapel, but its original destination does not very clearly appear

The exterior of the Lollard's tower, when viewed from the Thames, has a fine venerable appearance, and is the only part of the ancient palace now remaining which is built entirely of stone. It consists of a large tower, and a smaller square projection on the south side; the whole being five stories high. The larger tower has in front a number of fine windows, which give light to the several apartments it contains. The smaller tower, at the top of which is the prison, is plainer and more massy in its appearance. Between the two windows of the third story of the larger tower is the beautiful niche, in which originally stood the statue of Thomas à Becket, the sculpture of the upper part of which is still fresh and sharp. The lower stories of these towers are now used as cellars.

The expenses attending the erection of this tower will give an idea of the value of labour and of building materials in the year 1434.

In the steward's accounts, the whole expense of the tower is stated at 278*l.* 2*s.* 11¼*d.*

Every foot in height of the tower, including the whole circumference, cost 13*s.* 4*d.* for the work. The iron work used about the windows and doors amount to 1322½ lbs. in weight, at three half pence per pound =10*l.* 14*s.* 11¼*d.* Three thousand bricks were used for stopping the windows between the chapel and the tower. The image of Thomas à Becket, placed in the niche before-mentioned, cost 13*s.* 4*d.* A bricklayer's daily wages were then, 4*d.* with victuals; and 6*d.*, or 6½ without victuals. A labourer with victuals, 3*d.*, without victuals 3½*d.*

Here we must conclude our notice of Lambeth Palace, and of the various historical events which are associated with it; and in so doing we may merely remark that the present Archbishop of Canterbury, in making the extensive improvements to which we alluded in the last article, has been careful to preserve all the leading marks by which the eye of the biographer, the historian, and the philosopher, have recognised it from age to age: the grand gateway and towers, the hall, the water tower, the Lollard's tower, the chapel, and the high brick tower eastward of it, although they have been repaired, have suffered no alterations in their external style.

Let every one that is struck with horror at the mention of a man void of pity, that feels resentment at the name of oppression, and melts with sorrow at the voice of misery, remember that those who have now lost all these sentiments were originally formed with passions, and instincts, and reason, like his own: let him reflect that he who now stands most firmly, may fall by negligence, and that negligence arises from security. Let him, therefore, observe by what gradations men sink into perdition, by what insensible deviations they wander from the ways of virtue, till they are at length scarce able to return.—Dr. Johnson.

THE BOOK OF KNOWLEDGE.

Let a being be conceived, in whose mind is concentrated the intelligence of all those men who before him have meditated upon spectacles of the universe, and understood aught of it. Let every thought which has occurred to each of them individually, present itself, in combined order, and with a perfect arrangement, to him; let him thus unite all the effective intellectual powers of all his predecessors in the path of investigation, and with this power let him combine proportionate physical resources; let him have been gifted with absolute ubiquity on the earth's surface; and let him have swept the whole face of the heavens with a vision as piercing as that of the most powerful glass with which the skill of the optician has ever extended the range of human sight; above all, let this being combine in a moment of time all the experience of slowly recurring events, which a life continued through thousands of preceding years would have given him: and yet will this being, gifted as I have supposed him, not be without his type. I have endued him with no attributes other than those with which it is possible for any man of common understanding, leisure, and resources, to surround himself.

The book of knowledge is open before every man, and he may there make his own the thoughts of all the master spirits of the by-gone world; they may become his thoughts, and the collective intellectual power of those thoughts his power. He has not, indeed, the faculty of absolute ubiquity, and cannot at his will be present everywhere, but for every purpose of science his resources are as great as though he had that power; there is no portion of it, or scarcely any, undescribed by those who have trodden it: and for his purpose the collected observations of others are the same as though he could himself at any instant make them on any portion of the globe. And then again, at any moment he can spread before him the registered observations of all preceding astronomers; and although these have been the laborious accumulation of years, his power over them is the same as though he could at the very instant of his inspection repeat them.—M.

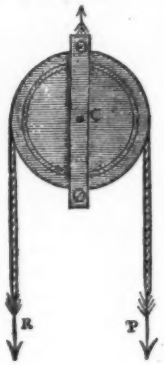
MECHANICAL POWERS. IV.

3. THE CORD AND PULLEY.

THE wheel is much more extensively employed in the construction of machines, than any other mechanical power; and there are a vast number of useful modifications of it, which however we have not space enough to describe, and must therefore pass on to another mechanical power, the pulley.

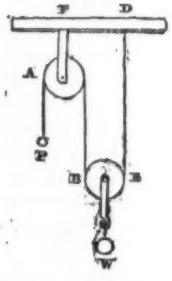
This depends on a totally different principle from that of the two former powers; its principle being that *when a body is suspended by two or more cords or ropes, they all bear an equal portion of the weight.* By a *cord* is meant any perfectly flexible body, such as a chain, rope, or string. Such a body differs from a solid inflexible one in this, that it will transmit a *pulling*, but not a *pushing* force. So far it has a disadvantage, which a solid bar has not; for with a bar we can both push and pull, but with a chain or rope we can only pull. But the flexibility of the cord gives it this great advantage, that by it we can alter the direction of a force. In order to do this, the cord must be stretched over some solid body, and the body generally used is a *pulley*, which is a small wheel, having a groove cut round the edge, and turning freely on an axle, bearing at the sides a small frame, called a *sheaf*, as at C below. If the cord be passed over such a pulley, the direction of the pulling force can be changed: thus in the following figure it may be changed, at P or R, from a downward force to an upward one. Such pulleys are very useful, when the force has to be transmitted through a winding path.

Fig. 18.



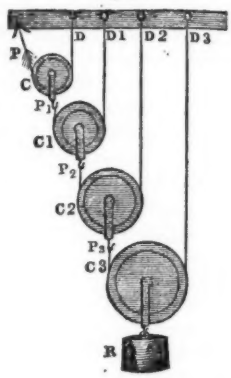
But, in order to increase the power, another kind of pulley is used, whose sheaf, instead of being fixed to a wall, beam, &c., is allowed to move up and down. If in the figure above, which is termed a *fixed* pulley, we hang a weight of 10 lbs. to one end of the rope, and sustain it by pulling the other end, we must pull with a force of 10 lbs., and to draw it up we must exert a force rather greater. Now let the reader provide himself with two small pulleys: let one be fixed to some convenient place, as that of A to the beam F D, fig. 19; and to the sheaf of the other fix the weight W. Let a string have one end fixed at D, and pass under the moveable pulley B, and over the fixed pulley A. Now if the weight W be 10 lbs., we need only pull with a force of 5 lbs. at P to sustain the weight. The reason of this is that the weight is divided equally between the two portions of string, B A P and E D. 5 lbs. therefore are supported by the string D E, leaving only 5 lbs. to be supported by the force acting at P. If this appear strange, it can be proved in another mode. In order to raise the weight W through one foot, each of the strings D E and B A has to be shortened one foot: but these strings form parts of the same string D E B A; therefore the whole of this string must be shortened two feet, that each of its halves may be shortened one foot. So two feet of string must pass over the pulley A, and the power P must move through two feet, in order to raise W one foot: therefore, by the fundamental law of mechanics, velocity is lost, and power must be gained, and any power acting at P must balance twice as much resistance acting at W. Thus, in whatever way we view the case, we arrive finally at the same conclusion, and that conclusion will be found by experiment to agree with the real fact.

Fig. 19.



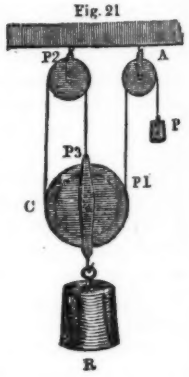
Now, by the addition of another moveable pulley, the power may be again doubled, so as to be quadruple of the original power, and by another pulley it may be doubled again, and so on to any extent; the pulleys being arranged in a system like the following, each pulley hanging by a separate string. In this combination the power is increased sixteen times; so that a weight of 16 lbs at R can be supported by a force pulling up at P with a power of one pound. Thus, half the weight of R is sustained by the string D 3, and the other half by the string P 3, C 3; so that the string P 3 need only be pulled up with a force of 8 lbs. Half of this 8 lbs. is sustained by the string D 2; so that the string P 2, C 2, only sustains 4 lbs., which being divided equally between D 1 and P 1, the latter P 1, C 1, bears only 2 lbs, one of which is sustained by the string D, and the other by the power acting at P C. Every moveable pulley, therefore, which is added to this combination, doubles the gain of power. Thus, with five moveable pulleys, the power would be multiplied thirty-two times; with six pulleys, sixty-four times, and so on.

Fig. 20.



The next figure represents another kind of moveable pulley, which *trebles* the power, instead of doubling it. Here the power P acts on one end of a string which passes over the fixed pulley A, under the moveable pulley C, over the fixed pulley P 2, and is attached to the sheaf of the moveable pulley at P 3. Here the weight R is supported by the three strings C, P 3, and P 1, each bearing a third of the weight. Therefore the string P 1 need only be pulled up with a force of 1 lb., in order to sustain a resistance of 3 lbs. at R.

Fig. 21

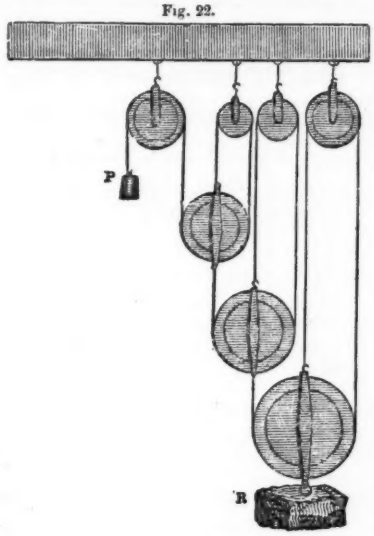


It will be found that in this, not less than in any other mechanical combination, the power is not really increased. In order to raise the weight R one foot, each of the strings, C, P 3, and P 1, must be shortened one foot. Therefore the whole string must be shortened three feet, and the power P must descend three feet; and it requires as much absolute power to move 1 lb. through three feet, as 3 lbs. through one foot. The fixed pulley A is only used to reverse the direction of the force, and is not necessary to increase the power; for we might as well pull the string P 1 upwards with a force of one lb., as pull P downwards with a similar force; but the latter is found most convenient in practice.

In the next figure is shown the manner in which a number of these pulleys may be combined, so as to form a system. The principle is exactly the same as in fig. 20; but each moveable pulley *trebles* the gain of power, because it is supported by three portions of

string instead of two. Thus, in this combination of three moveable pulleys, the power is increased twenty-seven times; with four it is increased eighty-one times; with five 243 times; and so on.

Fig. 22.



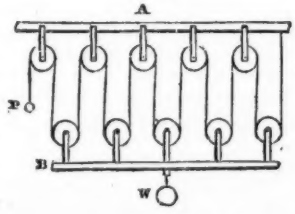
It will be observed in the last three figures, that the nearer the pulley is to the resistance R, the larger is its diameter. The reason of this is that the pressure upon the axes continually increases from P to R, and these are gradually made larger for the sake of greater strength. This causes the friction upon them to increase; and the diameters of the pulleys are therefore enlarged, that each may act with the same power to overcome that friction.

But in these systems of pulleys, the tackle soon becomes entangled; for the upper pulleys move much more quickly than the lower ones; so that their relative positions and distances are always varying, and the weight can only be raised to a very small height; so that such systems are practically useless.

When, therefore, it is required to make one weight raise another more than four or five times its own weight, another system is used, which also has its defects: for though it increases the power, it has more friction and a greater number of pulleys. The following figure represents the simplest form of this class of pulleys.

Here the whole number of pulleys is always equal to the number of times that the power is to be increased. Half of them are fixed and half moveable; the former being fixed to a beam A, and the latter to a bar B, to which the weight W is attached. Only one string is used, which has one end fixed to a hook in the beam A; it then passes alternately over a moveable and a fixed pulley, and bears at its other

Fig. 23.



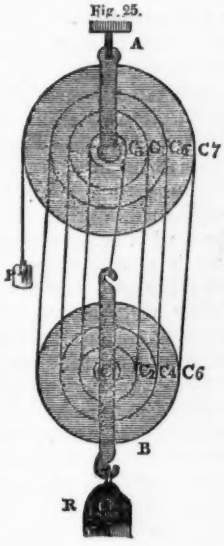
end the power P. As the weight is here supported by ten strings, the power P in descending a certain space, raises the weight W only one-tenth of that space; and the power is therefore multiplied ten times. One pound at P supports ten at W.

In practice, however, a much more compact form is used. All the fixed pulleys are placed side by side, in a kind of case called a *block*, and to a similar block the weight is attached. As the power descends, the two blocks approach each other, till they meet. A small combination of this kind is represented in fig. 24, in which there are three pulleys in each block, and the power is therefore increased six times. A great many different kinds of blocks have been proposed, for obviating various defects; but perhaps the best blocks are those represented in fig. 25.

Fig. 24.

This contrivance is known by the name of White's pulley: its object is to make all the pulleys in each block, A and B, turn together on the same axis; whereas in common blocks, as the pulleys revolve with different velocities, and are equal in size, their axes also revolve with different velocities, and are therefore separate, which is a disadvantage. In White's block the different pulleys are not equal; but their diameters vary in such a manner that, though their circumference revolve with different velocities, yet their axles do not. To effect this, the diameters of the upper or fixed pulleys must be as the odd numbers 1, 3, 5, 7, &c.; and those of the lower or moveable pulleys, as the even numbers, 2, 4, 6, 8, &c. The cord then passes first over the largest pulley of the upper block, C 7, then over the largest of the lower block, C 6, and so on, over a smaller pulley each time, till it is finally fixed to a hook in the lower block. This pulley suffers less from friction than others.

Fig. 25.



The pulley has on the whole many defects, which do not belong to the other mechanical powers. It is, and always must be, a complex machine, and is therefore liable to get out of order. It is now chiefly used in the tackle of ships.

We must now describe a very ingenious kind of windlass, which, though it depends on the principle of the wheel and axle, could not well have been understood before the nature of the pulley was explained; and it has therefore been reserved for this part of the subject. It differs from the common wheel and axle principally in this,—that, in the latter, if a great increase of power be required, there must be as great a difference as possible between the diameters of the two cylinders; but in this windlass that difference must be as small as possible. It is represented in fig. 26; and is perhaps the simplest contrivance for making a very small weight support a very great one.

It consists of two nearly equal cylinders A and B fixed on the same axle, C D, so as to be turned together by the winch E. The weight W is suspended by a rope wound round both cylinders in a contrary direction, and passing round a moveable pulley, F G, attached to the weight.

Now refer to fig. 27, where the letters are placed at the same part as in fig. 26. Here the weight W is

divided equally between the two strings G and F, which may be considered as acting at different parts of the lever E A, whose fulcrum is at O, the common

Fig. 26.

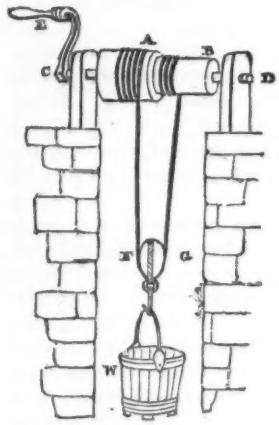
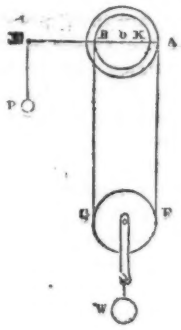


Fig. 27.



axis of the two cylinders. Now, the two strings act at points not quite at the same distance from O, for O A is larger than O K or O B; so that they will not quite balance each other; but a very small additional weight acting at E will be sufficient to balance them. It will be observed that the same motion which unwinds the cord from one cylinder, winds it on the other, but not in equal quantity. Hence, when the cord is being wound off from A on to B, more cord is unwound than wound; the loose cord is therefore lengthened, and the bucket W descends. But when the cord is being wound off from B on to A, the loose part is shortened and the bucket rises. The smaller the difference between the two cylinders, the more slowly will the weight W move in comparison with the power P; and the less power will therefore be required at P to raise W. If this difference were nothing, or the two cylinders were equal, the power required at P would also be nothing; but then the weight could neither rise nor fall; for whichever way the winch were turned, there would be as much cord wound off from one cylinder as was wound over the other.

POETS and travellers speak with enthusiasm of the sun-sets of Italy, Switzerland, and Greece. I have seen the sun go down in each of those countries, but never with half the splendour which on this day accompanied his disappearance; and could I succeed in reflecting upon the reader's imagination half the grandeur of this gorgeous show, he would unquestionably concur with me in thinking that, but for its evanescent nature, it was far more worth a voyage to Egypt even than the pyramids. No sooner had the sun's disk disappeared behind the Libyan desert, than the whole western sky along the edge of the horizon assumed a colour which, for want of a better term, I shall call golden: but it was a mingling of orange, saffron, straw-colour, dashed with red. A little higher, these bold tints melted into a singular kind of green, like that of a spring leaf prematurely faded; over this, extended an arch of palish light, like that of an aurora borealis, conducting the eye to a flush of deep violet colour, which formed the ground-work of the sky, on to the very skirts of darkness. Through all these semicircles of different hues, superimposed upon each other, there ascended, as from a furnace, vast pyramidal irradiations of crimson light, most distinctly divided from each other, and terminating in a point; and the contrast between these blood-red flashes and the various strata of colours which they traversed, was so extraordinary, that, I am persuaded, no combination of light and shade ever produced a more wonderful or glorious effect.—ST. JOHN'S *Egypt*.

OLD ENGLISH BALLADS

SELECTED FROM BISHOP PERCY'S RELICS OF ANCIENT ENGLISH POETRY.

KING LEIR AND HIS THREE DAUGHTERS.

KING LEIR once ruled in this land with princely power and peace;
And had all things with heart's content, that might his joys increase.
Amongst those things that nature gave, three daughters fair had he,
So princely seeming beautiful, as fairer could not be.

So on a time it pleased the king a question thus to move,
Which of his daughters to his grace could show the dearest love:
For to my age you bring content, quoth he, then let me hear,
Which of you three in plighted troth the kindest will appear.

To whom the eldest thus began; dear father, mind, quoth she,
Before your face, to do you good, my blood shall rendered be:
And for your sake my bleeding heart shall here be cut in twain,
Ere that I see your reverend age the smallest grief sustain.

And so will I, the second said; dear father, for your sake,
The worst of all extremities I'll gladly undertake:
And serve your highness night and day with diligence and love;
That sweet content and quietness discomforts may remove.

In doing so, you glad my soul, the aged king replied;
But what sayst thou, my youngest girl, how is thy love allied?
My love (quoth young Cordelia then) which to your grace I owe,
Shall be the duty of a child, and that is all I'll show.

And wilt thou show no more, quoth he, than doth thy duty bind?
I well perceive thy love is small, when as no more I find.
Henceforth I banish thee my court, thou art no child of mine;
Nor any part of this my realm by favour shall be thine.

Thy elder sisters' loves are more than well I can demand,
To whom I equally bestow my kingdom and my land,
My pompal state and all my goods, that lovingly I may
With those thy sisters be maintained until my dying day.

Thus flattering speeches won renown, by these two sisters here;
The third had causeless banishment, yet was her love more dear:
For poor Cordelia patiently went wandering up and down,
Unhelped, unpitied, gentle maid, through many an English town:

Until at last in famous France she gentler fortunes found;
Though poor and bare, yet she was deemed the fairest on the ground:
Where when the king her virtues heard, and this fair lady seen,
With full consent of all his court he made his wife and queen.

Her father king Leir this while with his two daughters staid:
Forgetful of their promised loves, full soon the same decayed;
And living in queen Ragan's court, the eldest of the twain,
She took from him his chiefest means, and most of all his train.

For whereas twenty men were wont to wait with bended knee:
She gave allowance but to ten, and after scarce to three;
Nay, one she thought too much for him; so took she all away,
In hope that in her court, good king, he would no longer stay.

Am I rewarded thus, quoth he, in giving all I have
Unto my children, and to beg for what I lately gave?
I'll go unto my Gonorell: my second child, I know,
Will be more kind and pitiful, and will relieve my woe.

Full fast he hies then to her court; where when she heard his moan
Returned him answer, that she grieved, that all his means were gone:
But no way could relieve his wants; yet if that he would stay
Within her kitchen, he should have what scullions gave away.

When he had heard, with bitter tears, he made his answer then;
In what I did let me be made example to all men.
I will return again, quoth he, unto my Ragan's court;
She will not use me thus, I hope, but in a kinder sort.

Where when he came, she gave command to drive him thence away:
When he was well within her court (she said) he would not stay.
Then back again to Gonorell the woefull king did hie,
That in her kitchen he might have what scullion boys set by.

But there of that he was denied, which she had promised late:
For once refusing, he should not come after to her gate.
Thus twixt his daughters, for relief, he wandered up and down;
Being glad to feed on beggar's food that lately wore a crown.

And calling to remembrance then his youngest daughter's words,
That said the duty of a child was all that love affords:
But doubting to repair to her, whom he had banished so,
Grew frantick mad; for in his mind he bore the wounds of woe:

Which made him rend his milk-white locks, and tresses from his head,
And all with blood bestain his cheeks, with age and honour spread.
To hills, and woods, and watery founts, he made his hourly moan,
Till hills and woods, and senseless things, did seem to sigh and groan.

Even thus possessed with discontents he passed o'er to France,
In hopes from fair Cordelia there, to find some gentler chance;
Most virtuous dame! which when she heard of this her father's grief,
As duty bound, she quickly sent him comfort and relief:

And by a train of noble peers, in brave and gallant sort,
She gave in charge he should be brought to Aganippus' court;
Whose royal king, with noble mind so freely gave consent,
To muster up his knights at arms, to fame and courage bent.

And so to England came with speed, to repossess king Leir,
And drive his daughters from their thrones by his Cordelia dear.
Where she, true-hearted noble queen, was in the battle slain,
Yet he good king, in his old days, possessed his crown again.

But when he heard Cordelia's death, who died indeed for love
Of her dear father, in whose cause she did this battle move;
He swooning fell upon her breast, from whence he never parted;
But on her bosom left his life, that was so truly hearted.

The lords and nobles when they saw the end of these events,
The other sisters unto death they doomed by consents;
And being dead, their crowns they left unto the next of kin:
Thus have you seen the fall of pride, and disobedient sin.

SOME ACCOUNT OF THE ASSASSINS OF ASIA.

We have, in a former number, given a brief account of a most extraordinary band of murderers who have infested India for a great length of time, and who have defied the Hindoos, Mohammedan, and British powers, until a recent period. We now propose to draw the reader's attention to a sect of Mohammedans called *assassins*, or Ishmaelites, whose murders have caused almost all Europe to apply the term "assassin" to one who secretly and unexpectedly deprives a fellow-creature of life.

The sect had its rise about the year 1090, and was founded by Hassan Sabah, in a mountainous district near the Caspian Sea; but we must briefly notice a few circumstances which led to the establishment of this band.

Most of our readers are aware, that Mohammedanism sprang up in Arabia in the seventh century, and that the doctrines promulgated were,—that there is but one God, and that Mohammed is his prophet;—that the articles of faith were belief in God, in his angels, and in his prophets, in a final day of judgment, and in predestination; and that the religious rites consisted in ablution, prayer, fasting, alms, and the pilgrimage to Mecca. It is no part of our present purpose to dwell on the dreadful fact that the faith was spread by means of fire and sword, nor on the sensual notions which they held respecting a future life, in which shady lawns, bubbling brooks, gilded kiosks and vases, soft couches, rich goblets, silver fountains, were promised to believers. It is to a species of dissenters from Mohammedanism that our attention is now to be directed.

No sooner was Mohammed dead, than a series of conflicts arose as to who should succeed him. Murder and disorder marked the succeeding years. No less than seventy-two different sects of Mohammedans sprang up, but they were principally divided into two grand divisions,—the *Soonnites*, who acknowledged one race of successor to Mohammed, and the *Shiites*, acknowledged another. The Mohammedans in Persia belonged to the latter class, while those in Syria and the neighbouring parts to the former. The Shiites, or Sheähs as they are also called, were divided among themselves, as to certain religious points,—whether, for instance, the Iman, or successor to Mohammed, for the time being, was or was not in possession of divine attributes. These divisions and strifes were augmented by political and ambitious motions, and opposition soon became as strong as if they had all been of different religions.

As some of the Mohammedan sects possessed temporal power and others did not, it was to be expected that the latter would endeavour to overturn the former. Among the plans for so doing, there was one established by one Abdallah, in Persia, in the ninth century. He shook off, in some degree, the tenets of Mohammedanism, and promulgated a faith of his own; the true object was to overturn the caliphs then existing, and establish the ruling authority in a family called Ishmael, or Ishmaelites. For a whole century strife existed between this sect and the caliphs who enjoyed power.

One of these Ishmaelites contrived to gain possession of Egypt, so that the Mohammedan world saw two caliphs at once; one at Bagdad and the other at Cairo, who had a deadly hatred for each other. The Egyptian caliph and his adherents were looked upon as heretics by other Mohammedans; for it seems that they promulgated extraordinary doctrines. There was a secret society, or lodge, established among them, with the caliph at their head. Into this society youths were admitted, after a severe course of instruction: at a certain stage they were to swear eternal secrecy, as to the nature of the doctrines which they were afterwards to be taught, and which doctrines amounted almost to atheism; future rewards and punishments were said to be idle dreams,—that nothing was to be believed,—and that everything might be done.

Some doubts have been expressed as to whether such impious doctrines were really promulgated; but be that as it might, the secret lodge sent forth missionaries to every Mohammedan state, to draw away allegiance from the Caliph of Bagdad, and to transfer it to the Ishmaelite caliph.

About the middle of the 11th century there was a talented and ambitious man named Hassan Sabah, living in Persia. He was of a restless disposition, and tried to gain power by any means; and embroiled himself with the ruling power in Persia. At this time one of the emissaries of the secret lodge of Cairo, travelling in Persia, met with Hassan Sabah, and brought him over to the Ishmaelite party. There seems reason to believe that Hassan Sabah was sincere in his conversion to the belief that the Ishmaelites were the true descendants of Mohammed, however much ambition may have afterwards changed his plans. We must here remark that the impious doctrines of

the secret lodge were not communicated to proselytes, but only to the devoted servants of the society.

Hassan was urged by the emissary to go to Egypt, and attach himself to the Ishmaelite caliph. This he did, and was received with every demonstration of respect; this was in the year 1078. But although the caliph received him graciously, yet he soon became involved in disputes with parties who were contending for the succession to the throne. The result of this was, that he was forced to leave Egypt; and he sailed to the coast of Syria, where he landed.

It appears that he now began to entertain serious views of establishing a power for himself, independent of either caliph; but as he was too powerless to gain adherents at first, he appeared as an agent for the Ishmaelite caliph. He visited various parts of Asia Minor and Persia, and at last settled himself in a lofty mountain-fortress called Alamut, (*i. e.*, Vulture's Nest,) near the southern borders of the Caspian sea. In this fortress he remained thirty-five years, never quitting it on any occasion, but promulgating doctrines and issuing orders which his devoted adherents put into execution. He was known, by reputation at least, as the "Old Man of the Mountain," or sometimes as the "Sheikh of the Mountain," and was the founder and chief of that band or order which has been known as *Assassins*. Various opinions exist as to the origin of this word: some suppose that it was derived from Hassan, the founder of the sect, while others refer it to *Hashish*, the name of an opiate which used to be administered to some of the devotees.

We have thought it desirable to trace the circumstances which preceded, and in some respects caused the establishment of Hassan Sabah at Alamut, in order to understand better the nature of his fraternity. We find that he was a clever and an aspiring man, that he mixed himself up with the religious and political feuds that distracted the Mohammedan states, and that he lastly established himself as the head of a tribe. We must now proceed.

It was in the year 1190 that he took possession of Alamut by force; and he then proceeded with his plans, which were nominally to support the Egyptian caliph, but really to strengthen himself. He had seen that the atheistical doctrines of the Egyptian lodge were not calculated to make firm adherents, he therefore assumed an appearance of piety. In the words of Von Hammer,—

> Long experience and extensive knowledge of mankind, profound study of politics and history, had taught Hassan that an atheistical and immoral system was more calculated to accomplish the ruin than the establishment of dynasties, and the confusion rather than the ordering of states; that lawlessness may be the canon of the ruler, but ought never to be the code of the subject; that the many are only held together by the few by the bridle of the law; and that morality and religion are best sureties of the obedience of nations and the security of princes.

Hassan by degrees established an order or fraternity at Alamut, which consisted of several grades or ranks. At the head was himself, under the name of Sheikh, or leader; under him were three grand priors; in the third rank were *dais*, or initiated masters; in the fourth rank were *companions*, or fellows; the fifth consisted of devotees; and the sixth of aspirants or novices. All these ranks or orders had their respective duties, and it will be even seen that the scheme was such as to give great power to Hassan: to the initiated he gave three instructions:—1st, That they should obey him implicitly in all things; 2nd, That they were to observe inviolable secrecy; 3rd, That they might put what interpretation they pleased upon the Koran; which amounted almost to the abandonment of religion and morality. It will easily be seen, that the third point of doctrine was a reward for obedience to the first and second.

But with the lower grades, such as the devotees, a different plan was observed. Hassan here acted on the policy which we just alluded to, *viz.* to make religion the means of binding his subjects to him. The *companions* were to act as missionaries or emissaries, to convert proselytes, and carry on negociations. The *devotees* were to scour the whole face of Mohammedan countries, and assassinate with the dagger every one whom they were ordered by the Sheikh to murder, without questioning for an instant the motives for the act. These motives, it may easily be conjectured, were such as tended to strengthen Hassan's power. The noble and the wealthy were generally the victims to the daggers of the devotees, and thus was a secret dread inspired, which greatly favoured the plans of Hassan; for no one knew how near an assassin might be to him.

The devotees were generally either purchased or stolen from their parents while young, and educated with most rigid precautions, the principal point impressed upon their mind being, that the Sheikh was omnipotent; and that it was both criminal and utterly impossible for them to evade his orders, which were to be considered as revelations from heaven. It may easily be conceived what must have been the effects of such doctrines, implanted as they were from early youth, and woven into the very existence of the devotees. They were dressed in white, with red girdle and bonnets, and always carried sharp daggers. When, however, they had a commission to execute, they assumed all sorts of disguises. Their business was to put out of the way all whom the Sheikh either feared or hated, and they traversed every corner of Syria, and the surrounding nations. To use the forcible language of Von Hammer:—"the points of their daggers were everywhere: the hilts were in Hassan's hands." It has been said, that when the devotees were required to execute a dangerous or important commission, a powerful opiate was administered to them, under the influence of which, they were carried to the garden of Alamut, where, on awakening, they found themselves surrounded with every thing that could excite and charm the imagination and the senses. They were then told that this was a foretaste of the paradise to which they would go, if they implicitly obeyed the orders of the Sheikh. Thus it will be seen, that the same sensual and unholy ideas of rewards stimulated the devotees as the initiated, although in a different manner.

It may reasonably be supposed, that considerable time elapsed before the order or fraternity became thoroughly established. Persons had to be gained over by degrees; and additional castles and hill-forts had to be established before the power of the Assassins became formidable. We cannot dwell minutely on all these points; but in another article we shall give some instances of the terrible power of the fraternity; and shall briefly sketch the events which led to its suppression.

THE slave of pleasure soon sinks into a kind of voluptuous dotage; intoxicated with present delights, and careless of everything else, his days and his nights glide away in luxury or vice, and he has no care, but to keep thought away: for thought is troublesome to *him*, who lives without his own approbation.—DR. JOHNSON.

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